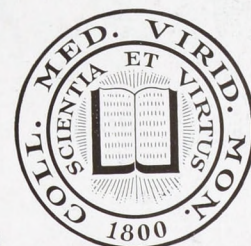


MIDDLEBURY COLLEGE

Spring 1960

Your Family and Middlebury



SENT BY THE COLLEGE TO MIDDLEBURY PARENTS AND FRIENDS



this issue

"Crisis in Undergraduate Education"



News of the COLLEGE



Fraternity Evaluation Committee Reports on First Two Meetings

DEAN THOMAS H. REYNOLDS, chairman of the Fraternity Evaluation Committee, reports as *Your Family and Middlebury* is going to press on April 20th about the first two meetings of the Committee.

He said: "In accordance with the wishes of President Stratton the Committee, which is composed of Trustees, Alumni, Faculty and Staff, has been divided into two groups; those, who because of their nearness to the College can meet regularly, and the entire Committee which will meet periodically to draw up resolutions and make recommendations.

"So far only the local members of the Committee have met. During the first two meetings the agenda has principally consisted of the discussion of methods whereby the Committee could work effectively. The Committee decided not only to hear as much testimony from interested groups on the Campus as possible but also to invite student leaders to sit with the Committee in their deliberations at the discretion of the Chairman. In addition the Committee determined that its Minutes and its deliberations should receive as much publicity as possible so that all parts of the College—Student, Faculty, Alumni and Trustees—might know at any time the general feelings of the Committee as well as the matters which the Committee was discussing at any particular time.

"The Committee had been instructed to deal with the whole problem of Fraternities and particularly certain questions which were listed in the *President's Page* of the last issue of the *NEWS LETTER*. These questions included the desirability of Fraternities in general, the time of rushing, the manner and form of rushing, the physical aspects of Fraternities, and other pressing matters. In its two sessions so far the Committee has dealt primarily with the general question of whether Fraternities are desirable in a college of Middlebury's size and character. I am pleased to report that the consensus of all the local members of the Committee to date is that Fraternities definitely have a place on the Middlebury Campus providing certain aspects and practices common to all of them can be modified and changed to the advantage of the entire college community. This means that the Committee is now prepared to go forward and discuss some particular aspects of Fraternity life with a view to finding out if certain practices can be modified sufficiently to justify the Committee's basic faith in the benevolent role of Fraternities on the Campus.

"In accordance with this decision the Committee selected one of the most difficult aspects of Fraternities to discuss in detail at its meetings this spring. This problem is the *problem of the non-selected individuals*. The Committee is making studies to find out the nature and extent of the problem and will be open to all suggestions as to how the problem might be dealt with.

"As of April 20th your Committee Chairman is pleased to report that all elements of the College, including students, Fraternity presidents, the I.F.C., neutral men, and the Faculty are expressing a keen interest in the workings of the Committee and much of the information necessary to the Committee's deliberations is being furnished on an entirely voluntary basis by Fraternities and the Interfraternity Council. (Please turn to page 17)

Commencement Program

1960

Friday, June 10

2:00–10:00 p.m. Registration, Alumni Center
6:30 p.m. Buffet Supper, Bread Loaf Inn
8:30 p.m. Informal Lecture, *Proper Place of Historian in Education Today*, by Professor Pardon E. Tillinghast, Little Theatre, Bread Loaf

Saturday, June 11

8:30 a.m.–12:30 p.m. Registration continued, Alumni Center
9:00 a.m.–11:30 a.m. Alumni Coffee Hour, Alumni Center
9:30 a.m. Class Day Ceremonies, Lower Campus
10:30 a.m. Alumnae Association Meeting, Munroe Hall
10:30 a.m. Alumni Association Meeting, Stewart Hall
12:30 p.m. Commencement Luncheon, Memorial Field House
4:00 p.m.–6:00 p.m. Informal Reception at the President's House, 3 South St.
6:00 p.m. Class Reunion Dinners
8:30 p.m. Commencement Play, *No Doubt About It*, Wright Memorial Theatre

Sunday, June 12

10:45 a.m. Baccalaureate Service, Mead Chapel
12:30 p.m. Phi Beta Kappa Dinner, Middlebury Inn
7:00 p.m. Cane Ceremony, Forest Hall Arcade
8:30 p.m. Commencement Play, *No Doubt About It*, Wright Memorial Theatre

Monday, June 13

10:15 a.m. Commencement Procession, Memorial Field House
10:30 a.m. Commencement Exercises, Memorial Field House

Your Family and Middlebury

Vol. 4, No. 3 — GEORGE H. HUBAN, Editor — Spring 1960

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The Cover: During an informal discussion at the Middlebury Conference, Dr. Charles Malik is shown giving emphasis to a point of his address—*Should Values be Taught?* (See page 7). He is surrounded by members of the Faculty and students.

Your Family and Middlebury is published four times yearly: Fall, Winter, Spring, and Summer by Middlebury College, Middlebury, Vt. Editorial Office: Old Chapel 46, Middlebury College. Second Class Postage Paid at Middlebury, Vt.

"Crisis in Undergraduate Education" . . .



During the informal discussions at the Middlebury Conference, George E. Tuttle, '61, ponders a point as Nora S. Wright, '62, (left) and Nancy M. Barhite, '61, listen intently.

FIVE outstanding speakers discussed "The Crisis in Undergraduate Education" both formally and informally at the 18th Annual Middlebury College Conference held at the Wright Memorial Theatre, March 18, 19. Included among the speakers were: Dr. James Perkins, Vice President of the Carnegie Corporation; Dr. Charles Malik, former President of the United Nations General Assembly; Dr. Oliver J. Caldwell, Assistant Commissioner for International Education, U. S. Department of Health, Education, and Welfare; Dr. Shannon McCune, Provost of the University of Massachusetts; and Dr. Frank Bowles, President of the College Entrance Examination Board.

The text of the address by Dr. Malik appears on pages 7 through 9.

This year's Conference was unique in that it offered ample opportunity for immediate student contact with the speakers. This contact was achieved by means of an informal coffee hour and two discussion periods.

Dr. Perkins in his keynote address laid down two postulates declaring that individuals are capable of determining and acting in the public interest. Secondly he stated that individuals are capable of understanding themselves and their environment. He felt that we have placed "our chips" on education to make good these two postulates.

Dr. Perkins described the undergraduate system in this country as immensely varied in accordance with the wide variance in purpose and ability of the students. He stated that the importance of this system is its flexibility in providing institutions for students of varying financial and intellectual ability.

"This flexibility is based on human ability, rather than on status, and is thus characteristic of the democratic process. The importance of the system lies in its ability to provide technicians and leaders capable of handling the problems created by United States economic growth and world leadership," he said.

Discussing the challenges facing this system, Dr. Perkins stated that within a decade the number of students in undergraduate education will double. Graduate schools and high schools also present challenges to the undergraduate institution. The high schools are now facing the problem of numbers, with a resulting lowering of standards in many places.

In conclusion, Dr. Perkins dealt with the value of a liberal-arts program. "Liberal arts provide a common meeting ground for those of different backgrounds. And liberal arts furnish a basis for specialized study. As the interests of society have changed, the liberal arts have been redefined and have thus maintained their vitality," he said.

Dr. Bowles followed Dr. Perkins with an address entitled "The Purpose of a College Education." He began by enumerating purposes of a college education from various points of view. Student purpose, Dr. Bowles felt, ranges from purposelessness to the belief that education is a good thing to have, to a dedication to attaining some profession. "Parents especially urge college on children as a desirable and often necessary opportunity," he said.

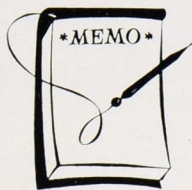
Dr. Bowles dealt next with the purpose of providing opportunity for all. He continued by saying: "this opportunity is provided at three levels. First is the select level at which there is maximum opportunity for further study and good jobs. At the standard level, opportunity for upward social movement is good, a generation may be required to achieve it. The access level often is only an extended high school program. School teachers, and especially primary school teachers, are an important product of this level. Bowles felt that all of the institutions tend to fall into the pattern of the select level. The lower level institutions make possible the value of the higher level ones by draining off the unfit."

Dr. McCune devoted the major portion of his talk to "The Design of the New College." He is chairman of the Committee appointed by the presidents of Amherst, Mount Holyoke, Smith and the University of Massachusetts. He pointed out the problems facing the committee in the process of planning this New College and in the maintaining of high educational standards in a growing society.

Dr. Caldwell urged an intensive re-examination of liberal education to keep pace with national needs. He said: in part, "America needs more and better liberal education for Americans. The future race is between wisdom and disaster. Liberal education must help Americans to gain the common sense, knowledge, and humility they need for survival.

"This is an era both of intense international competition, and of growing mutual interdependence. The kind of general education Americans are receiving in college does not effectively prepare them for such a world. We need a new and stronger liberal program designed to give Americans the knowledge and the skills they need for survival, and for the development of wise leadership.

"Liberal education has been a strong force for sanity in the past. Never has there been a greater need for clear vision, insight, and reason. But the changing conditions require new knowledge. If the American college is to meet its present obligations a new curriculum must be built on existing foundations. To fulfill its function, liberal education should be flexible and adaptable. It must relate to the world it serves. While changes have taken place in the American college curriculum, such changes by no means have kept pace with the changes in the world around us."



from the DEANS

Dean of Men

A FREQUENT question often asked by parents is: "Why is my son not doing better in college." This is a question often asked by parents of sophomores.

While the cases of no two boys are identical and any dean must constantly guard against giving stereotyped advice, there are some answers to this question which might provide food for thought for parents who find themselves asking this question.

First, let me say that there are any number of reasons why a student may be doing poorly in college. I intend mentioning only one of them which may or may not be pertinent to a particular student. However, I have found that elements of what I am about to say are frequently encountered in the many problems which seem to beset sophomores.

In the first place it is significant that sophomores do have as much trouble as they seem to have. The "sophomore slump" is not something imagined but something very real. A check of the records in the office would indicate that most students have more difficulty in their sophomore year than in either freshman or junior or senior years. This situation is not peculiar to Middlebury but is, as far as I know, fairly common at most colleges whose admissions policies and academic standards are similar to Middlebury's.

Part of the difficulty apparently lies in what is generally termed "motivation" and I would suggest that one of the reasons for the lack of motivation which seems to beset sophomores is as follows. Very frequently students develop an idea about themselves and their careers during high school. They may see themselves as doctors or engineers or teachers or business men or a variety of other specialized or generalized careers. In some cases this idea about themselves, formed early in their lives, remains in focus and in fact becomes a direct path to a career. Such a student comes in as a freshman, registers as a pre-medical student, and continues on in this pattern without any lack of motivation during his college career. If there were more of these I would not be writing this article.

As a matter of fact, however, this is true of perhaps less than 20% of students entering college. The

much more familiar pattern in the one in which a student does not know precisely (please turn to page 17)

Dean of Women

YOU may have been shocked by the poor mid-semester grades which your freshman daughter received recently. When you questioned her about them she probably told you that the first four weeks of the second semester were difficult and it was practically impossible to study. She was not exaggerating and I certainly sympathize with her. Fraternity and sorority "rushing" began on the very first day of the second semester. There were many social affairs which each girl had to attend, if she was interested in joining a sorority. Most of the time was not spent at the actual parties, in my opinion, but where the time really went was into the innumerable and lengthy "bull sessions" which the freshmen had among themselves. They discussed the pros and cons of joining and finally made their decisions. If it was "to join" then the tension mounted, for then they worried as to whether or not the sorority of their choice would ask them, whether or not all of their friends would be accepted by the same sorority, and finally whether or not all of the members of their class would be made happy by the decisions of the sororities. Added to this they were much concerned about the freshman men who were being "rushed" for fraternities at the same time. It was very important that the boys be pledged to the "right" fraternity. When the final bids were sent out there was some disappointment. All this took a very full two weeks. Had this been the end of the excitement perhaps no great harm would have been done, but the next week was taken up with the anticipation of Carnival and the subsequent participation. After that was over we had some very weary freshmen who were worried about the amount of work which had accumulated. The students are not any more concerned over this than I am because it affects all members of the undergraduate body. The upper classmen found the first month of the semester very difficult too. You may think that a girl who was not interested in sororities or in their rushing was spared, but this was not entirely the case. Seventy-five of them live together very closely and they share each other's every problem. So every girl was involved directly or indirectly. We have tried, over the years, to find a suitable time for rushing and, as yet, we have not found it. It is to be hoped a solution to this problem will be found. In the meantime, the students themselves realize that a large part of the time of the remainder of the semester must be used for study.

Elizabeth B. Kelly

PRESIDENT'S Page

WITH the successful Winter Carnival a matter of record, with the engrossing activities of fraternity and sorority rushing completed, the College turned with interest to the Eighteenth Annual Middlebury Conference on March 18, 19. It is interesting to note that for the first time in these many years the topic of the Conference had to do with education. "The Crisis in Education" was the student selected theme for the intellectually oriented weekend. The choice of this topic was of course symptomatic of the nation wide concern for the highest possible development of our greatest national resource. It is now thoroughly recognized that it is the present generation who must meet the challenges of the three great explosions—in population, in scientific advances, and in the aggressive nationalism of the under-developed countries.

The word *crisis* is undoubtedly being overworked as we enter the 1960's, and certainly there is no magic formula by which schools and colleges can change the innate capacity of individuals for the absorption of knowledge or can suddenly inculcate a high degree of motivation for intellectual achievement in the individual who is content with mediocrity. Nevertheless all of us who are truly interested in education, laymen and professional alike, are uneasy and concerned lest the desire to hide from unpleasant realities shall jeopardize the improvement in educational resources and methods, now imperative if we are to keep pace with the impending need for an abundance of intellectual competence and intellectual integrity.

PERHAPS it is not coincidence that outstanding educators have accepted invitations to this year's conference which comes at a time when our faculty is completing its study of a proposal for a four-course curriculum.* In other pages of this issue Professors Freeman and Beers express their thoughts on this proposal. Until recently, I have refrained from public comment, in part because I wished first to hear the individual views of many faculty members and in part because I wished to know and understand any objections that might be raised.

In now expressing my own views, it must first be said that the proposal originated with the Faculty Com-

mittee following a summer of intense study and discussion. In appraising the proposal, in essence the reduction of our present requirement of five courses per semester to four, I am more concerned with the philosophy embodied in this change than with the problem of implementation. It is my considered opinion that the concept of a four-course curriculum is valid for Middlebury and will provide an improved environment for learning and for teaching in the years ahead. I think it would be providing an opportunity for the majority of our students to explore more deeply fewer areas of knowledge, and to do so with enhanced intellectual satisfaction. Perhaps for the "busyness" involved in five preparations there may be substituted the more exacting and, it is to be hoped, more satisfying experience of increased mastery of the fewer disciplines and courses entered upon. Perhaps also we could hope for more independent study by students and for fewer hours devoted to recitation and listening to others recite. From the point of view of the faculty, I feel that the reduced number of course preparations and contact class hours might provide time for more interesting and rewarding work with students, who in turn would be enabled to pursue in more exacting fashion the courses in which they enroll.

ON THE other hand, it might be argued that with the increasing specialization of knowledge, a student should take six or even seven courses a semester, but I think from our own experience we realize the specialized knowledge presented in a one-semester or even year course does not long remain with us. It is the habit of study, of investigation, of organization and presentation, of well-considered opinion or criticism; it is the acquired skill of reading with comprehension that marks the educated person. It is possible that these skills and these habits can be better acquired in a curriculum which gives opportunity for study in depth than in a program which encourages the proliferation of specialized courses. To be sure many elective courses now offered would disappear from the curriculum, but I cannot visualize a liberal arts college of our stature sacrificing any essential offering in science, humanities, the fine arts, and social studies, or foreign language and literature.

Limitations of space prevent any elaboration or defense of these opinions, but I do (*Please turn to page 17*)

* The participants for the Conference were Dr. James Perkins, Vice President of the Carnegie Corporation; Dr. Charles Malik of Lebanon, Visiting Professor at Dartmouth and former President of the U.N. General Assembly; Dr. Oliver Caldwell, Assistant Commissioner for International Education in our State Department; Dr. Shannon McCune, Provost of the University of Massachusetts; and Dr. Frank Bowles, President of the College Entrance Examination Board.

Middlebury Conference . . .

One of a group of talks presented at the College on the subject "The Crisis in Education at the Undergraduate Level" during the Middlebury Conference, March 18, 19.

Should Values Be Taught?

By DR. CHARLES MALIK

Visiting Professor at Dartmouth and former president of the United Nations Security Council. He has served as Dean of Graduate Studies at American University, Beirut, Lebanon

THE question falls into five natural topics: (1) What is meant by value? (2) Can values be taught? (3) Should values be taught? (4) Which values should be taught? (5) How should they be taught?

(1) What is meant by value? We speak of the value of a house or an automobile, and whether the value is expressed in terms of money or in terms of labour, the answer is quite determinate. There is also value in mathematics where what is meant is the assigning of a quantitative equivalent to some unknown element. Then we speak of such-and-such an act as being of no value or of very great value. A man comes into a community and after a while people begin saying, this man has been quite valueless, or this man's presence has been most invaluable; or they might even say, this man has done much harm and therefore his value has been negative. There is hardly a day that passes without saying to ourselves fifty times a day, what is the use, or what is the value, of saying this or that phrase to this of that man on this or that occasion. Unknown quantities then have their values; manufactured goods have their values; words have their values; acts have their values; and human beings can make themselves valuable, or valueless or positively harmful.

In the context of the present discussion "values" refer to human values. A better word would be virtue

or character. There are certain things whose presence in us or whose realization by us makes us better or more valuable human beings as *human beings*. In proportion as we realize them in our lives we become more or less fully human. They constitute our very humanity. The sum total of those things which make us more fully men as *men* is what we call human virtue. The man of character is precisely the man of virtue. Thus, an ignorant man is less fully a man than a man who knows: the ignorant man has something missing in his very humanity; that is why education is such a valuable thing; its aim is to humanize man, to make him more human, or, if possible, fully human. Again, a courageous man is more of a man than a coward; we envy the courageous and praise him, while the cowardly we tend to look down upon. Again, the man who knows how to control himself is more of a man than he who lets go his nature upon every provocation; we say he is master of himself and we behold in him a more perfect specimen of humanity. Again, the man who is just and fair in his dealings and thoughts is more of a man than the unjust, than the biased, than the man who does not value persons and things according to their inherent merit. Again, there is something very deep in our heart which, regardless of clever teachings and practices to the contrary, makes us respect the unselfish more than the selfish, the obedient to his father and mother more than the disobedient, and the one who conforms to the laws more than the one who violates them, and this regardless of whether he is caught or not in his violations. The unselfish, the obedient, the respecter of the laws, appears more truly human, more perfect as a human being. Then there is consideration, there is nobility, there is honour, there is magnanimity, there is dedication to an ideal, there is service, there is purity of heart, there is love. All these and many others constitute human virtue; and each one is a value in human life or a virtue in the being of man.

VALUE, then, or virtue is all those things whose realization in our lives makes us more human, more fully human beings, more virtuous, precisely in the sense of more perfect as men. The term moral qualities or moral perfections may also be applied to them. These values or virtues or moral qualities or human perfections include: knowledge and wisdom, courage, self-control, justice, unselfishness, obedience, respect of the laws, nobility, honour, magnanimity, consideration of others, dedication to something quite unattainable, service to our fellow men, purity of heart, and love.

(2) Can values be taught? This question engaged the mind of the Greeks very much, especially the mind of Plato and Socrates. Can you make people virtuous

or is virtue something with which they are born? Can you make them noble, honourable, magnanimous, obedient, courageous, unselfish, or are they born that way? Can people be trained in goodness or must you leave it to their nature and hope for the best? These are searching questions and they have been profoundly reflected upon for centuries.

The first point to make here therefore is that this is not the first time this question is anxiously asked, whether by philosophers, by educators or by parents, and that nothing is more instructive to all of us who are asking it again today than to steep ourselves in this great tradition of ethical theory and reflection. We shall find depth beyond depth in this tradition, and in any event we may avoid the pitfall of saying perfectly superficial and silly things by comparison with the pearls of truth and vision that lie embedded in the thought of the great masters. One of the temptations of this age is to become so bewitched by progress and modernity as to cut ourselves off, in pride and narrowness, from the positive tradition of thought, trying to find out all by ourselves the truth about perplexing matters, unaided by the findings and gains of past epochs; whereas the cumulative tradition of thought, which is ours by right as much as any contemporary sophistry, is perfectly open and able to illuminate, instruct and correct our thought.

THE distinctive mark of man is not the functionings of his body or the impulses of his instincts; these the animals have in abundance and perhaps more healthily than we. The distinctive mark of man is his reason, namely, his ability to seek and find the truth about numbers, about matter in motion, about the animals and plants that inhabit the earth with him, about the human history from which he sprang, about the human society to which he belongs as well as about other societies, about the way his mind works, about his fears and anxieties and hopes, about his own human perfections and imperfections, and about the possible existence or non-existence of a supreme being to whom he is in the last analysis responsible. The animals are certainly inferior to man in that they do not have universities where they gather together in departments of mathematics, physics, biology, history, sociology, economics, psychology, philosophy, and theology, philosophizing about things. The animals do not know the calculus nor the laws of Newton nor what happened a hundred years ago nor how their own bodies work nor even the power of this earthworm, which is man, over them. The animals are relieved of the burden and headache of knowledge—and what a burden and headache, and yet what a joy and glory, it is to those who really know,—by nature taking perfect care of them through its iron laws

which they cannot help and of which they do not have the vaguest idea.

UNLIKE the animals, then, man is not born with a system of natural laws taking perfect care of him, so that all he has to do is to be in order to continue being; no, man himself must take care of his existence; he must himself think and worry about himself; he must himself take thought for the day and for the morrow. In a deep sense man makes himself; everyone of us is what we make ourselves to be. This is the great problem of freedom; for unless we had the freedom to make ourselves we would be exactly like the dumb creation. The Bible says God created man in His own image. This is a very profound remark, and what it means is that man is such that he enjoys imperfectly certain attributes which in their perfection belong only to God. These divine attributes of which there is but a faint image in man are: thought, freedom and creation. God thinks and knows perfectly; man thinks and knows very imperfectly indeed, but still he knows and thinks. God is perfectly free; man's freedom is very imperfect, but still he is free; the proof of this is that he can always commit suicide, and no animal even dreams of committing suicide. God is the perfect Creator; man also creates, though of course most imperfectly, but still he creates; each one of us helps at least in creating himself. Through thought and art, man helps God in the creation of the world, and above all, in the creation of himself. Man is a partner with God in creation, albeit a junior partner.

This being the case, nothing therefore is more clear than that values, virtue, moral qualities, human perfections *can* be taught. We are not born either honourable or dishonourable, either courageous or cowardly, either obedient or disobedient, either wise or foolish. We become these things through our own choice, or through the choice of the human environment in which we live. But whether we individually choose them or our human world imprints them upon us, they are always the creation of man; and therefore they can always be uncreated by him; and it is for this reason that there is strict solidarity between the individual and society; man and man alone at some point perfected virtue or distorted it, whether that man be ourselves or our parents or the general moral tone of the age to which we belong. And when society is rotting and the individual is desperately fighting to keep his head morally above water, he can never wash his hands from his parents or his school or his associates or his radio and television programmes; he must take up their sin as his own and struggle against them as though he were struggling against himself. Values are never the work of natural or subhuman or cosmological causes; values are through and through human: in origin, in enjoyment and

in responsibility for their development and destiny.

THERE are then three basic proofs that values can be taught. (A) We know that man can be taught lots of things: how to drive a car, how to make an airplane engine, how to read and write, and how to sing. Now there are things, namely, values and virtue in general, which make him more perfect as a human being. To say therefore that man can learn everything except these values which perfect his nature is utterly absurd. No more unworthy joke can be conceived on the part of the universe than to have a being who can learn to make everything, but when it comes to himself, his own perfection, he is helpless.

(B) We know from our personal experience that we are responsible for our actions and choices. The whole system of law and of reward and punishment is based on this. We know there are things we do that we ought not to do and there are things we do not do that we ought to do. Therefore we are free to be or not to be what we are and become. And where there is freedom there is the possibility of learning.

(C) Take any one of the values or virtues to which I referred: courage, justice, unselfishness. Each value can be explained exactly as to what it is. You can write a book entitled courage, justice or magnanimity, and in that book you set forth in detail what these things are, and you distinguish, for example, courage from rashness, justice from mere honesty or correct legality, and magnanimity from generosity or benevolence or charitableness. In other words, a trained thinker can give you an intellectual account of each one of the virtues, distinguishing what is false from what is true. But the very nature of an intellectual account is that you can learn it: you read it and understand it and you may even violently disagree with the author. Your very disagreement is proof of the fact that you learned intellectually what he said. In any event, if you attain virtue, you can never be sure of it except if you knew what it was, except if you had some intellectual grasp of it in advance. And everything appertaining to knowledge and the intellect can be learned. Does this mean that the mere intellectual grasp of a virtue is enough to make us virtuous; that when I understand goodness I have thereby become good; that knowledge is virtue? Not at all, and therein lay precisely the mistake of the Greeks. Intellectual knowledge of goodness is not enough to make people good, but you can never become good without some intellectual knowledge of goodness; and all intellectual knowledge can be learned.

(3) *Should values be taught?* If the conclusions to the first two topics were sound, then this question becomes purely rhetorical. Without virtue we are not human, and virtue can most certainly be taught; then unless we should sink to a subhuman or at least non-

human mode of existence, values or virtue should be taught.

THE matter is so obvious that a prior question at once suggests itself: what makes people ask this question in the first place? What makes them wonder whether values should be taught? Why should any germ of doubt enter their head about this matter? What is the worth of human life without the concrete realization of moral values, and what ever entered into people's head to make them feel that the perfections of life can be had gratis or free or by chance or with good luck or without effort and struggle and the utmost care and the payment of the highest price? Such a feeling alas is prevalent. People pay more attention to their cars and their dogs than they do to their souls or to their children. In the face of a general collapse of morals, people throw up their hands and say: what is the use? With the sad example of some of their children or some of their students in mind—and we all know such tragic cases—they exclaim in despair: infinite care and money and love and upbringing has been put into this person, and yet, look at the result! With so much care and effort apparently wasted, people naturally ask: should values be taught? With all this wasted effort educators should at last have learned a lesson; they should conclude that values cannot be taught; that you cannot make a man honourable or magnanimous or unselfish if his nature is not that way; they should turn away from the fruitless task of training youth in moral virtue, of holding them up to their highest, of infusing them with the will to seek and struggle and realize their perfections as much as possible. They should turn away from all this silly idealism to the practical and fruitful task of training youth in the mechanical arts, to making them economically more productive, to imparting to them the secret of worldly success, to making them good citizens and useful members of society. Life will teach them virtue if anything does; the probability is that nothing will teach them; the probability is that they are created with these natural bents which will sooner or later get the better of them, and there is nothing that can be done about it.

AMONG the causes of this despairing mood about morals are the following: (a) The dominance of mechanical civilization. (b) The enormous economic, social and moral stresses and pressures placed upon the home and the family. (c) The general secular, if not atheistic, tone of society. (d) The increased temptations of life without the development of corresponding restraints. (e) The fact that moral education has suffered owing to the tremendous demands made by technical and professional education. (f) The prevalent anti-intellectualism whereby it is (Please turn to page 17)



THIRD IN
A SERIES OF
PORTRAITS
OF

Middlebury's Long-Time Faculty

STEPHEN A. FREEMAN

STEPHEN ALBERT FREEMAN came to Middlebury College in 1925 as Professor of French and Dean of the French School. He had already completed his A.B., A.M., and Ph.D. degrees at Harvard, studied at the Universities of Lyon and Paris; served eighteen months as Lieut. (j.g.) in the Naval Aviation as submarine patrol pilot and flying instructor; and taught two years at Brown University. He has been in charge of the College during the absence of the President three times, in 1940-41, 1942-43, and 1952-53. He was appointed Vice President in 1943, and Director of the Language Schools in 1946.

Dr. Freeman was foreign language adviser to Ginn & Co. Publishers, 1936-42. In 1945-46, he was on leave as Chief of the Liberal Arts Section of the U. S. Army University in Biarritz, France. He is a retired Colonel in Military Intelligence, U. S. Army Reserve. In 1949 he founded the Middlebury College Graduate School of French in France, followed later by the Graduate Schools in Spain, Germany, and Italy. He has been President of the Am. Ass'n. of Teachers of French four years; and President of the Nat'l Federation of Modern Language Teachers Associations two years. Dr. Freeman is a member of the (Please turn to page 19)

Middlebury

Is Young!

By DR. STEPHEN A. FREEMAN

I KNOW of no better way to celebrate my thirty-fifth year at Middlebury College than to stop a moment for a good look into the future. Thirty-five years give a man a pretty fair perspective. He has seen many changes, and knows that growth and change are the essence of human institutions. Yet he can also understand better the enduring spirit and character of an institution. In spite of 160 years of tradition, Middlebury College is a young college. Its spirit of youth is demonstrated by the fact that it is constantly growing, developing, questing, and adapting. This is perhaps best indicated by the youth of its faculty, for the faculty is the heart of a college. Middlebury's faculty is young. Fifty-three out of the 93 full-time members, or 57%, are forty years of age or less. Thirty-two out of the 93, or 34%, are thirty-five years of age or less. The average age of the entire Middlebury faculty is just under forty-two. These are the teachers who will be the Middlebury College of the future, who will carry on the work when we "seniors" have "graduated."

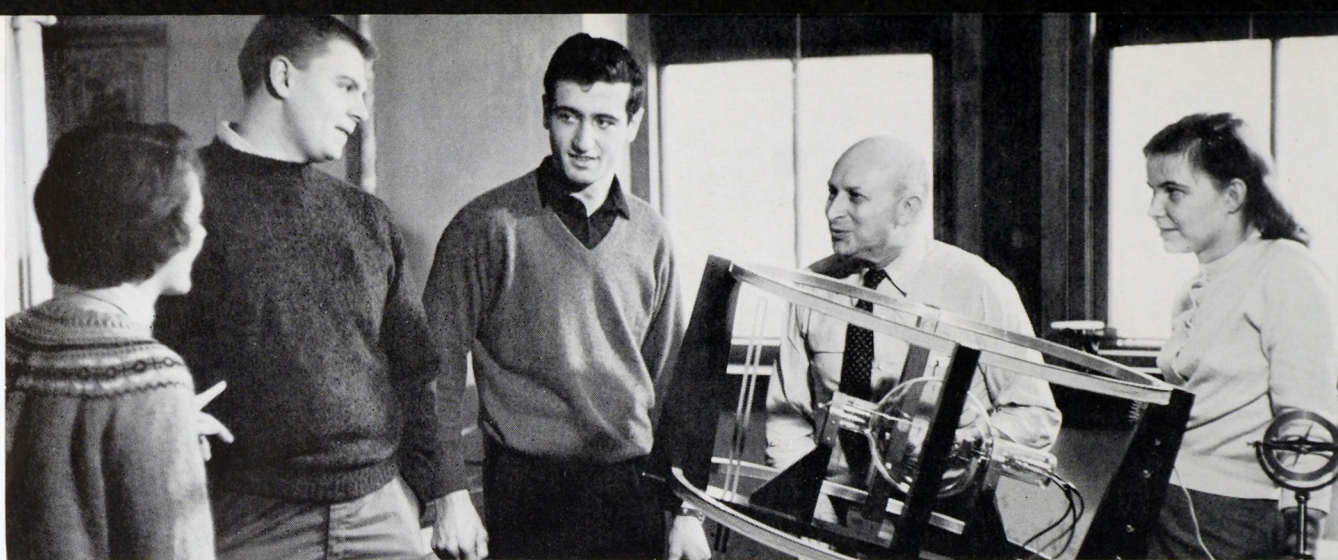
It is tempting to look back for a moment over the thirty-five years, and to recall the men who were the college in 1925. President Moody had been in charge only six years, and President Thomas was still a frequent visitor. Dean Eleanor Ross was actively building the Women's College up to its high reputation. The total college undergraduate enrollment was 586 (310 men and 276 women). Tuition was \$200 for the year. The leaders of the faculty seemed to me like patriarchs whom I held in honor and respect. Professors Burrage, Robinson, and White in the Classics,

Harrington in Philosophy, Cady in English, Cline in History, Bryant in Physics, Hathaway in Music, Swett in Geography, Skillings in German, Longwell in Biology, Howard and Adams in Education, Llewelyn Perkins in Mathematics, Voter in Chemistry, Coach Brown and "Cap" Wiley—these and others created the atmosphere and represented the traditions of the college when I came. They were all most generous and helpful to me; I was a youth among them. I held the title of Dean of the French School, but a visitor once inquired, when introduced, if I was "the son of Dean Freeman". Only one man in the present faculty is younger now than I was when I came. Now, only one member of the faculty, Professor Perley Perkins, has been here longer than I. Yet I feel quite unworthy to occupy the place of those men; and I certainly do not feel like a patriarch,

In the intervening years I have had the privilege of knowing other noble teachers and co-workers, and the sorrow of seeing them depart—Fife and Prentice in Economics, Barney in Biology, Dame in the Classics, Wilfred Davison and Owen in American Literature, Rose Martin and Centeno in Spanish, Heinrichs in Contemporary Civilization, and many others. I owe much to the cooperation and the encouragement of these men. We have watched the college grow healthily in enrollment, in physical equipment, and in richness of educational opportunity. It has been a pleasure to work in close cooperation and complete harmony with President Stratton for the past seventeen years.

Now, I look forward, with confidence in the future of the college. Under Doctor Stratton's skillful planning, the faculty and staff are filled with young men and women, competent, alert, and full of initiative. The turnover in college personnel has been considerable in recent years, but not unusually large; and a high proportion of the best new appointments have been held, we hope permanently.

The strength of any institution depends on its ability to grow, develop, and adapt to changing conditions. There is in Middlebury College, especially in the last few years, a noticeable atmosphere of initiative, a willingness to experiment with change and possible improvement. The new Teacher Training Program, the new Honors Program, and now most of all the proposal of a Four-Course Curriculum, are indications of this spirit. The older members of the faculty have been active on all these matters and share in the credit, but the stimulus of the younger men has been decisive. Professor Charles Grant has given wise and effective guidance to the Teacher Training Program. Professor Henry Prickett is the Secretary of the Committee on (Please turn to page 19)



Professor Wissler discusses an e/m experiment with Physics majors Elizabeth Cilley, Jan Otto, Hubert Leven and Gail Smith

A Look at Physics

By DR. BENJAMIN F. WISSLER, *Professor of Physics*

DURING the past decade, spurred on by the scientific strides made during World War II, all scientific fields have made great progress and are advancing rapidly. In all fields, whether Biology, Botany, Chemistry or Geology, the concepts and methods of physics are becoming more and more useful and necessary. This trend is producing a need for a broad unity in the basic scientific background which a science student must acquire. To the subject of Physics this means that it is needed and that it must serve more people than ever before. This trend also demands that the concepts and methods must be thoroughly presented and taught so they can be applied to any of the fields which need them. This form of progress is seen as heaping greater and broader demands upon the teaching of physics than ever existed before so it can serve any of the fields needing physics background.

To briefly outline a few of the interrelationships, let us first consider the subject of atomic radiation. This subject must be understood not only by physicists but also by botanists who use atomic radiations to study their influence on plant growth. They use tracer elements, detectable by the radiation emitted, to study in detail how plants distribute food elements within their structures.

Biologists and the Medical sciences use atomic radiation to study details of body functions and to help control malignant or undesirable growths in living tissues.

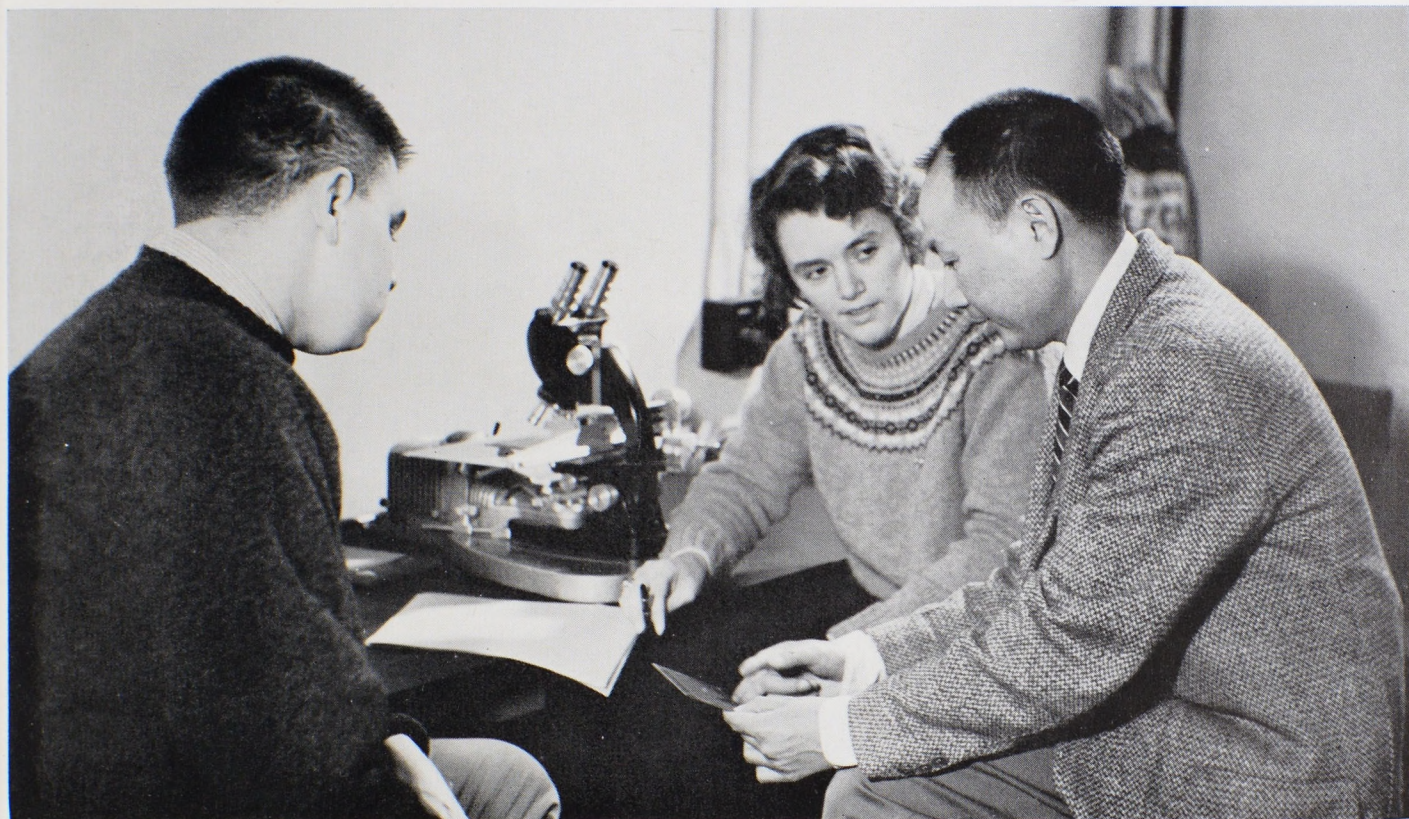
Geologists use atomic radiation and its by-products to help to determine the age of rocks and ultimately the age of the earth.

THERE is no question that a sound knowledge of such topics as pressure, surface tension, and fluids in motion, is of great importance in the development of artificial hearts or artificial kidneys for use in the field of medicine.

It would be possible to go on enumerating examples to show how the principles of physics are playing an important part in the fundamental knowledge being used by those people working in and developing almost any field of science. In general the broad concept of energy may be considered as one which is really common to all of the sciences.

This broader and more vital role, which physics is playing with all of the sciences, places a greater responsibility on a Physics department than ever existed before. It is absolutely essential that a good strong General Physics course be offered to enable a student in any of the sciences to get a satisfactory and working

A Look at Physics . . .



Dr. Chih gives Jan Otto and Elizabeth Cilley directions about the measurements to be taken on a nuclear emulsion plate.

foundation on which to build. This, as it always has been, is one of the major objectives of the Middlebury Physics department. For students desiring more physics than the beginning General Physics, the Department offers intermediate courses in Statics, Dynamics, Electricity and Magnetism, Optics, Modern Physics, and Astronomy. The rapid developments in recent years have necessitated the acquisition of new equipment and

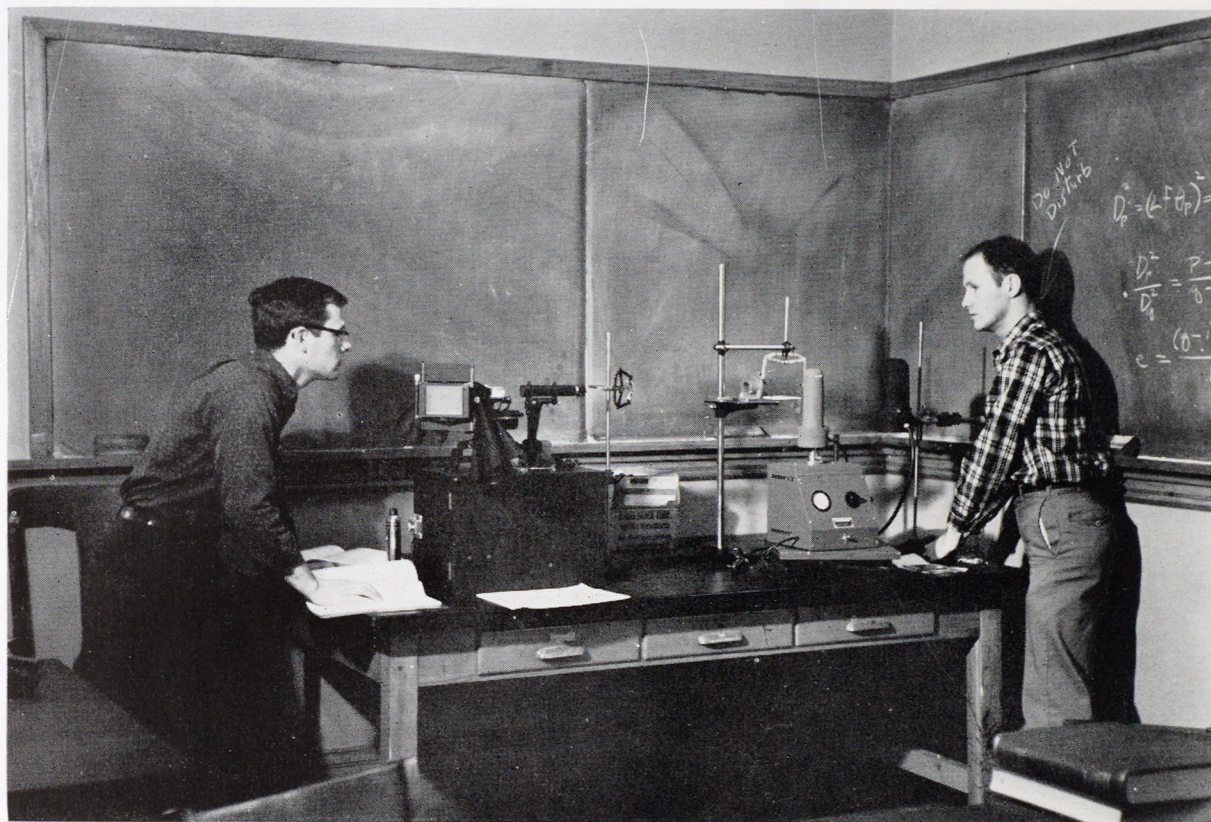
a change in the content of courses to keep them up to date. During the past three years a tremendous amount of assistance has been made available in the form of a General Electric Company grant to the department for the advancement of physics teaching at Middlebury. A large portion of this grant has been used to purchase equipment and apparatus, especially in the area of Modern Physics, where advances and changes are most

Hubert Leven, and Jan Otto measure a spectrum plate using a comparator.

Gail Smith and Elizabeth Cilley employ a type K Potentiometer to calibrate an ammeter.



A Look at Physics . . .



Berton Willard and David Coleman adjust a spectrometer and Fabry-Perot etalon to photograph a spectrum to show its fine structure.

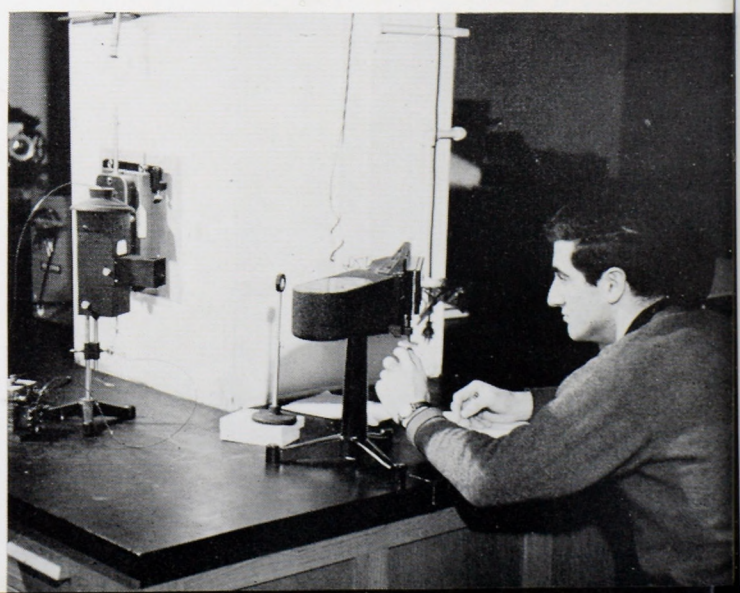
rapid. The department has also benefited from a National Science Foundation research grant to Dr. Chih. It was given to carry on a research project using nuclear emulsions. Here too, valuable equipment and student experience was made available to the department.

The pictures which accompany this article show pri-

marily new or recent apparatus acquisitions. When the photographer arrived in the department to take these photographs, a meeting of the present Physics majors was being held. They dutifully served as subjects to be photographed and we hope they benefited by discussing the equipment and the general de- (Please turn to page 19)

Elizabeth Cilley and Gail Smith check out a new Geiger Counter by checking the absorption of radiation by various materials.

Hubert Leven photographing the Balmer lines of Hydrogen with a quartz spectrograph.



with our FACULTY

By Professor John G. Bowker, Dean of the Faculty

AMONG the more unusual summer projects undertaken by members of the faculty under the du Pont Awards program was that of Professor Richard L. Brown (English) last summer. He investigated the word "ATOM" and atomistic conceptions in English parlance and thought from 1550 to 1727. To quote from Professor Brown's report to the du Pont Committee:

"An important phase of the scientific revolution, though certainly not the most conspicuous one, was that revival of ancient atomic theory which rose in Italy in the fifteenth and sixteenth centuries, received a Christian adaptation in early seventeenth century France, and, at last, in England in the later seventeenth century, had a wide acceptance because of the authoritative approval of Robert Boyle and Sir Isaac Newton. This development of ancient atomic theory, and the Aristotelian and Christian reactions against it, have been given voluminous treatment by the historians of science. But, although literary reflections and illustrations of this development appear with fair frequency in the late sixteenth and seventeenth centuries, literary historians have either neglected the subject or dismissed it with misleading generalizations."

PROFESSOR BROWN was able to examine many minor works and rare volumes in the history of science not available at the Middlebury library and to read in such scientific periodicals as *Isis*, *Osiris*, and the *Annals of Science*. His research is far from complete but does adequately support these generalizations and hypotheses:

(1) "Although there was some philosophical interest in atomism during the sixteenth century in England, this had no appreciable influence upon the language or literature. Except for the partial association of 'mote' with 'atom,' the frame of reference remained solidly Aristotelian, Ptolemaic, and Galenic; and, of course, Christian. The well-educated man who knew his Aristotle and Cicero would be acquainted with the Latin 'atomus' and perhaps with the English equivalents,

'atomie' and 'mote,' but these apparently were part of his passive vocabulary only. Of such well-educated readers, a few may have read the life of Epicurus in Diogenes Laertius. Even fewer would have read Lucretius, for England was very slow in importing Lucretius. Those readers who formed some conception of atomism from these sources would have been prejudiced against it by the remarks and by the authority of Aristotle and Cicero. An examination of some two thousand pages of Gascoigne, Peele, Breton, Sidney, Greville, etc., convinced me of the general truth of all this, and of course the concordances show no 'atom' in the works of Spenser and no clear reference to the atom in the sixteenth century plays of Shakespeare. The evidence is generally negative, and accordingly I made no attempt to extend my reading into the late fifteenth century. The citations of O.E.D. must be taken as typical.

(2) "All through the Renaissance and up into the eighteenth century there was intense, though decreasing, antagonism against all varieties of atomism, but particularly against Democritean atomism. This was on both Aristotelian and Christian grounds, and it frequently shows up interestingly in the literature. Sir Philip Sidney, in his *Arcadia*, apparently echoing Calvin delivered an attack against the indeterminacy of atomism which must have had thousands of readers. Sir John Davies in *Nosce Teipsum* and in *Orchestra* dismissed it as the product of sick minds. Burton repeated the gibes of Cicero and Montaigne. Waller, toward the end of the century, found an analogy between atomism and democracy, and was of course quick to repudiate both. Even the first translators of Lucretius into English,—Lucy Hutchinson, Evelyn and Creech—expressed antipathy toward their author, but nevertheless they were attacked for their temerity in making Lucretius available in the vulgar tongue. When Creech died a suicide, after a frustrated love affair, it was said that Providence had intervened by giving him the same fate as Lucretius. This tradition of antagonism is shown even in the extreme circumspection with which Boyle and Newton handled the topic.

(3) "Despite this opposition, a surprising number of references to atomism, and uses of "atom," appear in the first third of the seventeenth century. Apart from the work of such philosophical or scientific writers as Bacon, Gilbert, and Harvey, the evidence appears in Donne, Drummond, Carew, Digby, Alexander and George Herbert, and perhaps in some of the later plays of Shakespeare. The fact must be appreciated that at this time the influence of Gassendi and the collateral influence of DesCartes had not begun to be felt. It is my conjecture that this early seventeenth century wave of interest in atomism may have been due to the work of Nicholas Hill, a little-known Englishman whose *Phi-*

losophia Epicurea appeared in Paris in 1601. Hill, whose book has been studied by G. McColley (*Annals of Science*, iv, p.390 ff.) anticipated Gassendi and later atomists both by his vigorous defense of atomic materialism and by attempting to reconcile it with Christianity. If John Donne could be shown to have been acquainted with Hill before 1600, much light would be thrown upon this question.

But the death of Giordano Bruno in 1600 must also have attracted attention to the subject. He was known to many Englishmen through his visit of 1586, and since that time he had tirelessly advocated a Christianized form of the Lucretian infinite universe. His sentiments were reflected in a sentence I take from Kenelm Digby (1628): [One single tear of Christ had] 'power to have washed away the sins of infinite worlds.' For such views, the Roman inquisition imprisoned Bruno for several years and at last burned him at the stake in 1600.

(4) "By the 1630's, and particularly the 1640's, atomism had become a literary and intellectual fashion. It was in the 40's that we find Mrs. Lucy Hutchinson translating all of Lucretius into English verse so that she could really see for herself (Puritan though she was) what it was that everyone was talking about. So too James Howell, whose letters reflected a conservative Aristotelianism from 1618 to 1647, became an atomist after 1647, used the word in prose and poetry, and wrote essays in its favor. But the evidence is widespread.

(5) "By 1640 or 1650, 'atom' had entered English common parlance, with very much the same significance it holds today, in non-scientific usage.

(6) "By this date, of course, the influence of Gassendi had become powerful in England, having been spread by the books of such disciples as Sir Kenelm Digby and Dr. Walter Charlton. It is amusing to observe how these defenders of a Christian atomism turned the tables upon their theological opponents. Epicurus, whose reputation for atheism and hedonism had once damned atomism for Christians, was now represented as a proto-saint whose insight, long before the day of divine revelation, had led him to a purer religion than that of many contemporary Christians. As for atomism itself, the deeply religious and orthodox Robert Boyle felt that atomism and the whole mechanical philosophy were not only not a threat to theology but actually the chief support of theology. It was only through such a mechanism that God could have worked his wonders in the universe.

(7) "By 1662, when Gresham College at last became the Royal Society, the atomic development had reached full maturity. As the contemporary verse said,

*The new Collegiates all assure us
Aristotle's an ass to Epicurus. . . .*

There were many dissenters, like Waller and the religious reactionaries, but the word and the conception were commonplace. One remarkable irony may be noted: in one ancient tradition the atomic theory which Lucretius had derived from Epicurus, and Epicurus from Democritus and Leucippus, was said to have been ultimately derived from a man named Moschus or Mosche. This, for Ralph Cudworth, solved the puzzle. Mosche was simply Moses. Atomic theory had been an original divine revelation to Moses, lost and corrupted through the ages but now recovered and restored for the strengthening of the faithful.

"Newton's final definition of the atom, in his last edition of the *Opticks*, was based upon two Scriptural quotations: 'In the beginning God created the heavens and the earth,' and 'What God hath joined together, let no man put asunder.' "

THE second conference on faculty personnel problems sponsored by the New England Board of Higher Education was held in Boston in February. We dealt primarily with the Preparation and Orientation of College Teachers. At a time when teacher shortage statistics to which I referred in the *Winter Issue* of YOUR FAMILY AND MIDDLEBURY are alarming and many colleges are already experiencing sharp difficulty in securing teachers with the doctorate, especially in certain areas of scholarship, it was reassuring to note that this group of prominent educators reached the unequivocal conclusion that there must be no watering down of the quality of the PhD., that the PhD. must continue to represent the finest preparation for college teaching and that no valid support for radical changes in PhD. programs can be found in the teacher shortage crisis or in the fact that a majority of young men and women earning the degree go into teaching. Suggestions were made that a new degree for college teaching is worth a try, a program to include all and possibly more course work than the present PhD., a broader training not so research oriented, a Doctor of Humanities. There was the observation that a genuine attempt should be made to restore the M.A. degree for college teaching, that it has lost its prestige particularly in the Northeast where the better graduate schools devote practically their entire attention to the PhD. programs. Apparently the M.A. has not been so neglected in the middle and southern States and still enjoys greater prestige and quality in those areas.

There is the fear by many that PhD. programs do not train college teachers as they do train excellent research scholars. It was pointed out that Liberal Arts teachers are the strongest critics of courses in methodology but they themselves are frequently so lacking in philosophical and psychological sensibilities that they fall back on routine ineffective teaching (*Please turn to page 19*)

FRATERNITY EVALUATION COMMITTEE

(Continued from page 3)

"As Chairman of the Committee I would like to invite expression from any members of the Middlebury community concerning any aspect of Fraternity life at Middlebury and assure those who express their interest in this means that their thoughts will be given every consideration by the Committee. It is gratifying to note that the interest and cooperativeness of all members of the Middlebury community in the work of this Committee has been unusually fine and will be of inestimable help to the Committee in its future deliberations."

MEMO FROM THE DEANS

(Continued from page 5)

what he is going to do, or if he has had some ideas on that score they evaporate as his intellectual horizon and his knowledge of himself expands during freshman year. Very frequently the sophomore does not know exactly what he wants to do and spends a good deal of time, effort, and emotion trying to make a purposeful connection between the courses which he is taking and a career which he cannot yet quite see.

Herein lies, I feel, one of the reasons for the so-called "sophomore slump" because it is at this very time that course work in college begins to get relatively "tough." Many freshmen are in a position to coast through certain portions of their freshman year on the basis of work done previously, but in sophomore year they come up against the hard core of college level work and find that they must call forth all of their resources to get their work done well. Very frequently a falling off in the level of their academic work occurs as the demands of tougher subjects meet with a temporarily lowered motivational drive.

While there is no set solution to this difficulty it might be worthwhile to suggest that a knowledge that this problem exists is in itself a partial solution. Students who know one of the reasons for their feeling of frustration and the lower level of their academic work can be encouraged to believe that by the end of their junior or senior year their ideas concerning themselves and their careers will have crystallized, and that there will in fact develop at the end of their undergraduate careers, in most cases, a very real relation between what they expect to make of themselves and the course work demanded in their majors and electives.

While it is highly desirable for a student to know exactly where he is going as soon as possible in his college career, it need not necessarily be disastrous if he does not know exactly where he is going. Indeed the conscientious student can be encouraged to feel that if he does the work at hand as well as he can the relationship between that work and his eventual career will establish itself later on.

In the meantime we at Middlebury, cognizant of the problem, are making every effort to see that these students receive all the counseling which we can give them through faculty advisers, heads of departments, and the various counseling services available through the Dean's Office.

Thomas H. Reynolds

PRESIDENT'S PAGE

(Continued from page 6)

wish to add that I think of the four-course program for Middlebury as a worthwhile experiment but not as a definitive or final solution of all educational problems. I think of it furthermore as a

flexible experiment with each department given the opportunity to test out its own methods and procedures for best utilizing the additional time available to students carrying fewer course contact hours.

EARLIER in this century we witnessed the vast expansion of public high schools and the decline in the number of private academies. Today however the independent schools which have survived are I think stronger than ever. This is perhaps true because they did not expand their curricula to include the array of studies offered in the typical high school. In the years ahead, there will be a great expansion of the facilities and enrollments of publicly supported state universities. The independent small college will not, I think, be able to match such facilities nor the breadth of their offerings in the rapidly expanding fields of specialized knowledge. Yet just as the independent schools have pursued excellence by avoiding the proliferation of courses and subject matter, so I believe in the coming decade the independent small college can pursue excellence by restricting its effort to the achievement of what it can do well. I believe that we can more than justify our existence if we avoid aping the great universities and concentrate upon an excellence in teaching and learning in those arts and sciences basic to a liberal education.

Samuel S. Stratton

SHOULD VALUES BE TAUGHT?

(Continued from page 9)

asserted "man does not think," "intellectual comprehension does not exist," and everything is a matter of techniques and skills.

(g) The spread of certain immoral or at least amoral philosophies, including materialism, communism and the blight that has descended upon philosophy whereby it is reduced to a mere analysis of language. And (h) the confusion arising from the multiplicity of morals in a shrunken world, leading to the belief that there are no common standards and that different men, different communities, different cultures, can be each its own judge in matters moral.

We are dealing therefore with a total cultural situation, involving every aspect of human existence. But man is infinitely more than a machine; he is infinitely more than an animal. On this assertion Western civilization stands or falls. We are dealing therefore with the greatest crisis of Western civilization: its view of man. Man can seek and know the truth; man can be noble and just and unselfish; man can resemble God. And all these things man can learn. Therefore all these things man should learn.

(4) Which values should be taught? In the present world this question assumes a special poignancy. There are two situations to be considered, the situation in the United States and the situation in the world at large. The United States is made up of diverse cultural strains. The values of these strains do not all coincide. In the higher interest of national unity a certain degree of pluralism is therefore necessary. This means that the diverse groups should tolerate each other's diverse standards. The question, which values should be taught, has then fundamental political implications. Nothing should be imposed on anybody and the fundamental unity of the nation must be preserved. There is thus an order of mutual respect. On the world scene, this earth of ours has miraculously shrunk, and diverse peoples and cultures feel each other's presence, and know about each other, and are critically challenged by each other, more than ever before. In the researches of Toynbee the whole history of man appears to reveal about a score of fundamental outlooks—a finite number, but still a considerable number.

Western civilization cannot therefore take itself for granted: it must fight both for its existence and its values. Both situations, the American situation and the world situation, and this latter both in space and time, tend, when concretely and responsibly faced, to confuse the mind no end. Amidst this bewildering array of values, the question, which values should be taught, becomes one of the deepest moral questions of this age.

I cannot go into this matter in any detail. I will only suggest:

(a) That bewildering as the variety of morals is, it is not an infinite variety; and that is most important philosophically.

(b) That a profound research into this finite variety of morals or values or standards or views of man will reveal that they have not a little in common.

(c) That this common area of morals, which belongs to what may be called the natural law or the law of nature, establishes the possibility of a fruitful dialogue between them.

(d) That one of the most urgent tasks today is the scientific demonstration of this basic core of natural law and its responsible detailed discovery among all cultures and all peoples.

(e) That one can therefore say, with respect both to the American situation and the world situation, that the minimum that ought to be set forth and taught is the area of the natural law that the diverse cultures have in common.

(f) That in addition to this common area, there is the task of elaborating the full plenum of what can be discovered by reason about the nature of man.

(g) That in addition to natural law, the West, including the United States, cannot divest itself from its distinctive Christian heritage, with the Judaic, Greek, Roman, Mediterranean, European views of man which have poured into it.

(h) And that, therefore, an immediate urgent task, challenging alike statesmen, philosophers, educators and men of religion, is to reestablish faith in this tremendous Western heritage, and to enter into a most intensive investigation into the deepest that there is about man in this heritage.

(5) *How should they be taught?* We said values admit of a rational account. Take courage, for example: you can investigate this value by reading all that has ever been written about it, or the best that was written about it; and after a month or two of profound inquiry and analysis, you will come out with a carefully-reasoned book or chapter on courage, in which you will set forth its nature, refute this or that view of it, develop the kinds and grades of courage, give copious examples of courageous acts and courageous people, and place it in general in its right place in the total scheme of values. In the end you will have worked out an intellectual account of courage whereby it becomes quite clear what courage is and what courage is not, and how to distinguish true courage from the brand that is a counterfeit and a sham. The truth of courage and about courage has been set forth.

How values should be taught, then, becomes, on the intellectual side, how to work out their authentic truth in books of ethics, and how to teach these books in schools and colleges as you would teach any other discipline, like mathematics or economics or history or literature. It cannot be repeated too often that theoretical or intellectual culture is of the utmost importance in this field, just as it is in other fields: you cannot realize a value in your life without knowing *what* you have set out to realize, and if you realize it you cannot be sure that you have done so without the conception of it in your mind. Therefore good courses in ethics are as important in education as—in fact because of the present crisis in morals they are more important than—any other courses. Just as there is a study called the philosophy of the state or the philosophy of history or the philosophy of science, so there is such a thing as the philosophy of morals or ethics; and since this has to do with the very worth of man, there should always be a

top priority for grounded courses in ethics in any system of education. Theoretical culture is the very health of the mind; because that is what the mind is—to dwell in the land of light, to rejoice in vision, to be at home in theory, to contemplate the truth. And theoretical ethical culture doubly rejoices the mind: first because it is vision, and secondly because it is vision of the highest good of man.

IN THE sciences theory must be wedded to practice: to experimentation, to application, to field work, to internship, to experience in the world. The idea must be embodied if it is to be real. If this is so in the natural and social sciences, one can say it is infinitely more so in the science of ethics. For here you are dealing not with the atom, nor with the sun, nor with an external economic process that may or may not make a difference to your character, nor with a form of government that may or may not make a difference to your total worth as a human being: *here you are dealing literally with yourself*. You could not therefore be more interested. You could live your whole life and be a good man without knowing much about the atom or the processes of government, either in theory or in practice; but you cannot live one day and be a good man without knowing goodness and being good. Consequently, theoretical ethical culture, so desperately needed in the schools and colleges today, must be mightily supplemented by every possible practical means that will promote and develop goodness and that will build up the habit of virtue.

This means:

(1) A clean and healthy family life, full of love, devotion and understanding: one cannot blame his children if they have to endure an unhappy family, if they are little loved and little understood precisely by those who alone can really love and understand them!

(2) A clean, orderly and disciplined atmosphere and rule in the school: one cannot blame his children if the school atmosphere itself fails to hold them up to their highest!

(3) The reading of some forty or fifty biographies of wonderful men in history, including some saints: one cannot blame youth if they do not know that men and women of very great virtue flourished and fought for the integrity of their soul against all odds!

(4) A wonderful circle of friends with whom one can discuss and laugh and have lots of fun and be wholly himself and free, and who will keep on loving him despite every trial in his life, in their life and in the world: one cannot blame his son or daughter if for some reason they have fallen in with bad company who, far from sustaining and lifting them morally, always drag them down!

(5) A vigorous art and literature in which so-called realism is restrained by emphasis upon the healthy, the normal, the strong, the heroic, the beautiful: one cannot blame youth if the great works of literature and the great masterpieces of art tend more and more to bring out only the abnormal, the erratic, the instinctive, the deformed, the ugly!

(6) A responsible press, cinema, radio and television, in which the motive is more than mere commercialism, and the appeal is more than to the dark and shady side of life: one cannot blame youth if these wonderful media of mass information, education and entertainment do not always elevate and refine their soul, and mould it in the image of the highest possibilities of human existence!

(7) An active Church life in which one is constantly exposed to the judgment and forgiveness of God: one cannot blame youth if they do not know that the law of God is perfect, converting the soul, and His testimony sure, making wise the simple; or if the Church does not actively reach out for them in such a way as to show them that God is more to be desired than gold, yea, than much fine gold (Ps. 19)!

MIDDLEBURY'S LONG-TIME FACULTY

(Continued from page 10)

Steering Committee of the Foreign Language Program of the Mod. Language Ass'n; and has contributed many articles to the professional journals. He holds the honorary degree of LL.D. from Norwich Univ., and L.H.D. from Univ. of Vermont; and has been decorated Chevalier de la Légion d'Honneur by the French Government. He is President of the Middlebury Chapter of Phi Beta Kappa.

He is still teaching ten hours of classes a week, in addition to administrative work and supervision of the Summer Language Schools and the Graduate Schools Abroad.

MIDDLEBURY IS YOUNG!

(Continued from page 11)

Honors. Three other members of the Committee—Bielli, Ewell and Woodin—are under thirty-eight years of age. The Educational Policy Committee which has labored long and hard on the Four-Course Curriculum proposal, is chaired by the dynamic and tireless Professor Paul Cubeta, the youngest member of the Committee except for Professor Harris. He is also the Assistant Director of the Writers' Conference.

In nearly every department, these young men are making their influence felt. Professor Howard Woodin has won honors and government research grants for his work in Botany. He is a member of the Committees on the General Examination, and on Honors. Professor William Rowan has a Public Health Service grant for research over a four-year period. Both are under thirty-six. The Chemistry Department is a striking example of four talented young men. Professor Grant Harnest has been an effective successor to Professor Perley Voter. Walter Moyer is one of our youngest and ablest Associate Professors. They, with Professors Roberts and Pool, make a splendid team, with an average age of thirty-nine. Geology-Geography combines increasing enrollments with heightened standards under Professor Roland Illick, now on leave to set up the Geography Department in the American University in Beirut, and Assistant Professors Malmstrom, Baldwin, and Siddall, showing an average age of thirty-seven.

The Social Sciences have received their share of young leaders. Associate Professor David Smith, Chairman of the Economics Department, Assistant Professors John Craven and Klaus Wolff are upholding the standards set long ago by Professor Fife. Associate Professor Thomas Reynolds puts in a full day as Chairman of the History Department and Dean of Men, ably seconded in History by the brilliant Associate Professor Pardon Tillinghast, Assistant Professor Charles Grant also in Teacher Training, and three capable instructors. The average age of all six is thirty-seven. Harris Thurber, a very young Associate Professor, brings to the Political Science Department valuable practical experience in politics, and two years as Dean of Men. Mr. Gordon Henderson has proved a welcome addition to the department. Assistant Professor Albert Ewell directs the expanding work in Psychology. Mr. Emery Flavin and Mr. Alexander Ricciardelli effectively bring the modern science of Anthropology to the Department of Sociology. The average age of these four men is thirty-five.

IN THE Humanities and Foreign Languages faculty also, enthusiastic young minds join with the experience of the older men. The English and American Literature Departments have a wealth of them—Professors Prickitt, Merriman, (who serves also as Dean of Freshman Men) Cubeta, Beck, Bowman, Clagett, and

Instructors Shields, Potter, Whittier, Littlefield, all of superlative academic training. Some, like Dr. Clagett and Dr. Beck, publish a book nearly every year. Professor Bowman coaches an active and very successful debating program, having taken over from Professor P. C. Perkins. Mr. Reiff in Fine Arts, has just published a book on Indian miniatures. Chaplain Scott shows a sympathetic understanding of the undergraduate man and skill in building campus morale. Under Professor William Harris, the study of the Classics is showing a strong renaissance after almost disappearing since the days of Burrage, Dame and White. Modern methods of teaching the spoken languages are receiving effective development under the imaginative supervision of Professor James Watkins, Director of the Hillcrest Language Laboratory. Professors Cubeta and Prickitt are Vice President and Secretary-Treasurer respectively of the Middlebury Chapter of Phi Beta Kappa. It is significant that all but two of the men who hold the rank of Assistant Professor on the academic faculty have the Ph.D. degree. These two deal with special subject fields.

The academic future of the College lies thus in safe hands, young men and women, intelligent, well-trained, enthusiastic about their subject, full of initiative, willing to experiment and and change. It is essential that the College treat them as it has treated me, loyally, understandingly, generously, so that each one of them may still not be ready to leave, after thirty-five years.

A LOOK AT PHYSICS

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velopment program which is here outlined.

The department has in the past sent a reasonable number of students from each graduating class to further study in physics and engineering. It aims to continue to send all it can prepare, to meet the present national needs. As do all other departments at Middlebury, the Physics department tries to keep teaching uppermost in its mind, and attempts to send out of its program well trained and clear thinking individuals.

WITH OUR FACULTY

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procedures. Dean DeVane of Yale countered this with the insistence that there is no substitute for wisdom and knowledge in college teaching. Dr. Theodore Brameld, Professor of Educational Philosophy at Boston University, plead for the inclusion of work in the behavioral sciences for all prospective college teachers as commensurate with the biological sciences for doctors of medicine. He protested that liberal arts teachers are frequently allowed to operate without practice and that all too often there is no provision for internship in the Ph.D. program. The protected position the college teacher enjoys in the sanctum of his classroom contributes to the serious consequences of this deficiency.

But during subsequent discussions there was substantial agreement that most doctoral programs do provide candidates with actual teaching experience under supervision; that there is no place for formal work in teacher training in Ph.D. requirements though some adjustments in doctoral programs to the use which candidates intend to put the degree might be considered. Fewer than 25% of Ph.D. recipients in the natural sciences are entering teaching, although the percentage reaches 80 in other areas. The opinion that doctoral research is a broadening rather than a narrowing experience in the discipline of the graduate student found majority support.

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